000 new material, I'm sure. Maybe even a marriage pattern will turn up to be based on these three kingdoms!

C 579 875 797 Information on Ceram: Rehatta knows plenty about Ceram as he has been all over it. He says it is safe to travel there now, but that before one would not dare to go into the interior without some military guard. Ambonese teachers are all over Ceram now and Christianity is advancing.

C 114 Rehatta says that the books, for example Stresemann's, are not precise as to the tribal affiliations on Ceram. He says that it would C [304] require two years to get it straight for all of [771] the islands. They still tattoo in the west. He said that there are few pagans left in Piru, but that there are plenty of them in the interior. [287] They still make and use tapa.

A 286 178 In Ambon today there is no more weaving being done. But one hundred years ago they still wove pineapple and ramie fibers. Rehatta saw his great-grandmother weaving.

A 727 115 October 23, evening: I went to Gaspersz' house and sat on the beach along the bay in front of his house talking about the Japanese occupation and adat. [He showed me a report that he wrote about the Japanese for the Dutch. He was evidently a kind of clandestine helper of Australia here. (I heard later that back in the old days he worked for the Germans in Rabaul. This I obtained from an ex-soldier at a wedding)]. The Japanese landed at Hitu and at another place in the beginning. The Australians held out for a while at Benteng, a military post suburb of Ambon. Then they surrendered (I think there were more than two thousand of them). They were put in a camp at the Tan Toei Chinese cocoanut plantation near Gaspersz' place (now a Dutch and Australian war cemetery there) and also in Gaspersz' land. They were taken to work at Laha and Liang air-

[See bibliography, cat. 113 --Analyst]

000 A conch shell, a drum, and a gong are all used to call the ancestors. Every negri has a baileo. Every negri also has the tjakalele and costumes to go with it. The seven negri form an uli.

The negri themselves were often formed of an uli of five soa or aman. These ulilima were always comprised of five soa. There are no definite marriage relations between the fam here. Some are pairs of wife-exchanging fam; others are triads. The unusual thing in such cases is that any one of the three may marry into any other of the three, regardless of sex. Thus it is clearly not a one-way rotating system, but merely a group of three intermarrying fam.

177 The more I hear of Ambon the more I am as-
182 tonished at the retention of the complex adat here by a completely "Westernized" and "Christianized" or "Mohammedanized" people. This must be one of the most remarkable cases of such phenomena in the world.

Ambon: Rehatta says that the Haruku negri
778 (which ones?) still have very large holy jars.
789 These jars are kept in a separate room in the house. And they are kept by themselves. They are believed to possess great magic power and people fear disturbing them. In the prewar period there were many of these holy jars in Ambon too. This is amazing. From his gestures, always expansive, they must have been (and are) six feet high and three feet in diameter, more or less woman-shaped.

245 In checking over the notes on Ambon, Rehatta says it is true that there is no shooting or shouting in the clove groves when the cloves are
304 flowering. There is no tooth filing, although
178 Rehatta thinks that this was done before. Uti-
● 286 uti cloth is no longer made. It was made of mixed thread, that is, made from strands of pineapple, ramie, and cotton fibers. His grandmother

286 178 made such cloth on a simple loom. He said there was no comb used.

303 There is still a little perfume made locally, although much more was made in former times.

576 Rehatta had never heard of women rubbing their noses.

178 844 114 [843] Rehatta says that most of the taboos on pregnant women and those concerning pregnancy found in Riedel are still practiced. For example, a pregnant woman always carries a knife if she goes out. The umbilical cord is still tied with thread made of pineapple fiber, and the cord itself is still cut with a bamboo knife. They still bury the placenta in a cocoanut shell or in a pot. Flowers are planted over the spot. Damar brands are no longer burned for seven nights as was done before. In some places, for example, a few families in Soya, the placenta is thrown into the sea. As Riedel says, the bearers go straight to the sea, speaking to nobody and looking straight ahead. Rehatta saw such a group coming down from Soya recently and knew at once what was up.

561 887 476 171 368 575 Ambon: Rehatta says that every negri has not only youth groups under kepala ngungare and kepala djodjaro, but also old men's and old women's age-grades, called upu-upu matahina and upu-upu ama. They each have a kepala too. If work needsto be done one can ask the kepala of any one of these and the work will be done free. They even bring their own food. Unlike the situation in Elpaputi, these age-grades in Ambon have no club houses.

773 The girl mentioned above who appears from time to time, was the only daughter of Latu Silimau, the first Radja of Soya. For many generations, in fact until the present radja's generation, there was only one daughter per family in the Rehatta fam.

[See also cat. 116, p. 132--Analyst]

T

178 mail by automobile (it was brought from Saparua
205 by boat before), and until it broke down just
377 before the last war the Radja had an electricity
489 plant run on gasoline. It is still in a shed in his yard. He sold current at so much per watt. Thus if you used a 60 watt bulb, the price would be fl. 6.00 per month. Not more than one hundred houses had electricity, and there could not have been much expansion because
[342] the plant was small. There are still no tin
[206] roofs at all. There is still no telegraph. In all, there is little change.

286 Before the war evidently there was no weaving
177 and no memory of weaving, but the Japanese brought in a few small looms and some of the women still use these for making tablecloths from pineapple fiber thread. He said they do not have a comb in the loom, but he probably doesn't know much about this. Anyway, weaving is no art here. The only kind of spinning done is that of pineapple fiber into thread and this is done only rarely.

323 There is no pottery making here and evidently no good earth for ceramics. Such earth is found in Saparua.

326 There are two smiths, one from Tulehu and the other a Javan. I visited the shop of one. They make bush knives (parang) and small parts.

[335] There are many carpenters in Tulehu. There is no gold and silver work done locally. Traveling smiths come from Saparua for this type of work.

287 There is no bark cloth here today and no memory of it.

262 So far as diet is concerned there have been
178 some innovations in the last half century. Butter is new and so is cheese. The children
[853] use very little milk. If the mother is dry, a wet nurse is employed.

207 A
346 and hear the former when they are in Ambon.

178 There have been a few changes technologically
342 speaking in the last fifty years. There are
493 several zinc roofs in the community. Automobiles have now taken an everyday place in the life of Amahusu.

286 There is no weaving done at all and no memory
181 of weaving. One Amahusu man brought back an Aru wife and she had a backbar loom. Why don't these people learn, and make some pretty clothes? They are so dull. There is no spinning and no memory of spinning.

323 There are five potters, male and female.
326 There is good clay here. There is no smith and practically nothing else.

Canned meat and fish and milk have come in
262 in the last half century. The use of the first
178 two, especially in off seasons for fresh fish,
853 is notable. Children drink canned milk more than formerly, but it is hard to get without a doctor's prescription. Formerly, if a mother did not have enough milk, she got a wet nurse. Now this is not so much the case as they do not like to give or take milk to or from another.
[124] I couldn't quite get the reason for this. This old fellow is hard for me to understand. It can't be my Malay, because Musila is all right. Maybe the old man speaks Ambon Malay. Otherwise there has been not much change in the food situation.

244 There were many gardens fifty years ago, but
311 now there are very few. Then people supported
178 themselves to a large extent. Today they buy most of their food. They do not even use all the land that they have, and this is a great change.

178 Today they use shovels, hoes, forks, etc. He
412 is especially impressed by the use of forks.
[245] The digging stick was much used formerly. There is little Sago here.